7.

A SERMON
PREACHED BEFORE THE Queenes Maiestie, the. 25. day of February, by Maister Edward Dering, in Anno. 1569.

(..)

Ex Tertulliano contra Marcion
Dic et babilon apud Iohannem
nostrum Romanae corbis figuram
portas perinde et magnae et reg
superbae et sanctorum rebellatricis

To the Christian Reader.

OF all the outward benefits that God hath bestowed vpon man (welbeloued and Christian Reader) there is none more profitable vnto the Church of God, then to keepe by writing those things vttered, that are necessary, precious & godly. The voice onely heard, perisheth quickly, & though for a time it worke inwardly, yer such is mans weakenes & infirmity, that it must not onely be, by liuely voyce beaten in to his head diligently, but also by writing set before him liuely, and that continually. This Sermon therfore as it was not long sithens vttered zealously, & no doubt by the purpose of God him selfe (who openeth the mouthes of his Ministers to speake without feare) so now especially for their sakes, to whom then it was spokē, it is set out to their farther vew and consideration: that thyngs amysse may be reformed, and true religion sincerly aduaunced, & against this time especially, because that a Parlament is instant & at hand: wherin (if God haue not sealed vs vp to abide more fearfull & horrible iudgements) knowen abuses shalbe remoued, and many vnprofitable strifes ended. Surely, sure-

surely, if now it be neglected, let vs not think long to escape vnpunished. It wylbe to late the third day to intreate for mercy. Tamerla Gods vengeaunce, when his blacke tentes are once vp, though we come out neuer so humbly with laurel in our hands, beclad in white garments, yet wil he not be intreated, but by the selfe same syns wherby we haue offeded, with the same we shalbe punished. The Israelits by murmuring and wishyng flesh, synned, and by flesh they were punished. The Leuits wife playing the whoore, by hauing her body abused, was killed. Salomon the wyse, greatly in Gods fauour at the beginning, sinned through Idols, & therfore was ouercom of Ieroboam an Idolatrer. Nadab and Abihu offeryng straunge fire vnto the Lord, wer both of fire consumed. Banah & Rechab killing Isboseth, wer killed them selues. Abimilech killing his brethren, was killed him self of a woman. Adonibezek, cutting of the thumbes of the hands & feete of .70. kings, was taken him self & vsed after that maner. Ahab the king of Israel, dispising truth & folowing lyes, was iustly plauged of God, when he sent forth a lying sprit to deceiue all his Prophets. Terrible is that threatning of Exechiel, when he sayth that

Nu.11.20

Iudi.19.2

1.Reg.11

Leuit.10.

1.Samu.

Iudicu.9

Iudicu.1.

1.Regu.2

Ezech.14 God wyll ſeduce both Prophet and people, that they both may periſh in lyes, whych haue refuſed to follow him in truth. As for you O houſe of Iſrael (ſaith the Lord) go you Ez.20.39 and ſerue euery one his Idol, ſeyng that you wil not obay me. VVhat ſhould I rehearſe any more examples? the ſcriptures are full, and they ar wrytten for our learning, vpon whom the endes of the world are come, that we ſhould take hede and beware, leaſt we offend & periſh as thei did: for if we be equal with thē in ſin & diſobedience, it may ſafely be pronoūced that we ſhal fele the ſame puniſhments. Happy therfore is that Prince & Country that heareth Gods Miniſters with full purpoſe of obedience, & happy ar thoſe Miniſters that in the power and ſtrength of Gods ſpirit, and in aſſurance of their calling, teach all men their duties without blaūching and flattery, whatſoeuer countenaunce they beare vpon this ſtage of ſhort continuance, whether they be Princes or inferiours. For herein appeareth Gods loue towards them, in awaking them out of the vaniſhing dreames of their lothſome pleaſures, to the performance of his worke, which he wyll not haue ſo neglected, that they ſhal prefer any worldly thing whatſoeuer before it. Now therfore

Gods

Gods Church ſo lõg time neglected, we truſt ſhalbe regarded, & the good coũſels of the Lord, brought by his Meſſengers & ſeruãts, obeyed. It is not vnknowen what blind and ignorant miniſters ar in the church, what cõtempt crepeth vpon it dayly: what diuiſion hath ryſen in the ſame for the Popes trappings, the tayl of Antichriſt, & the outward markes of the Romiſh beaſt: what hurt the quarel of thẽ hath done to many: what diſcredite it hath brought to a nũber: what ſorrow to all the godly: vvhat ioy to the wycked. Now if they vvyl not amend it, but yet through worldly pollicy retain it, reſpecting the ſtrength of fleſh and bloud, let thẽ think that this neglect of Gods ſpirit ſpeaking in his Prophets, vvyth ſuch open contempt in denying to follow the knowen truth, cãnot but prouoke Gods heauy & hot vengeance ſpedely to be poured out vpõ vs. The Sun, Moone, and ſtars haue already at hys commaũdement frõ heauen threatned vs. Bloudye cloudes haue appeared to terrifye vs: Straunge Monſters, earthquakes, vnnatural ſwelling of flouds & waters, and to conclude vnwonted mouings of the earth haue bene fearful vnto vs: If theſe vvil not ſerue, more vehement ſickneſſes, famine and hunger, ciuill

uil wars & bloudshed, vvith the taking away of our soueraigne (which God forbid, & rather blesse vvith true godlynes & long lyfe to raigne ouer vs) in the measure of our sins vvyl God poure out vpon vs, and so we shal perish in his iustice vtterly, that in mercy refused to embrace his truth obediently.

Therefore from the higheſt to the loweſt let vs returne to the Lord spedely and vnfainedly: so shal Gods Church be reformed, our Ministery amended, the seruice of God by the infallible rule of hys truth directed. The Hireling, timeseruer, and woolfe remoued, the godly and true Minister wel prouided for and defended, & all straunge worships, straunge garmentes bestayned with popish filthines, and monumentes that can represent nothing to our eyes but execrable Idolatrie, be quite abandoned. VVhich God in his great mercye bring to passe for his Sonne Christes sake. Amen.

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Farewell gentle Reader, and vse thys Sermon to thy comfort. I. F.

¶A SERMON PREACHED BEFORE THE Queenes Maiestie, the .25. daye of February, by Mayster Edward Deryng.

1569.

¶O Lord open thou my lyps, & my mouth shall shew forth thy prayse.

PSALME. 78. 70.

¶He chose Dauid his Seruaunt also, and tooke him from the shepefoldes, euen from behinde the Ewes great with yong tooke he him. To feede his people in Iacob, and hys inheritaunce in Israel. So he fed them according to the simplicitie of hys hart, and guided them by the discretion of his handes.

THe Prophet declareth in thys Psalme, how God of his iustice, for the great sinne of Ephraim, tooke from that tribe both the Tabernacle and the Scepter, and gaue them to the tribe of Juda: whom then according to his mercye he had purposed to blesse & all perfect happines. In which we learne not to abuse Gods mercies, least they be taken away frō vs, as from the tribe of Ephraim they wer. And thē What helpeth it vs that in times past we haue ben happy? And least this should happen also vnto the tribe of Juda, to fal frō Gods mercies, into his displea-

displeasure: the Prophet in this place stirreth the vp to thankfulnes, ỹ they may be found worthy to haue continued toward them so great blessinges. And this he doth by example of Dauid, in shewing both how mercifully God had delt with him, and how obediently Dauid walked before the Lord.

Three reasons. And herein he vseth as it were three reasons to moue them withall: The first is of Gods great mercy whence he had called Dauid. The seconde is of Gods intent and purpose whereunto he called him. The third of Dauids own person how faithfully and how truly he did execute that whereunto he was called. The first argument or reason he comprehendeth in these wordes: He chose Dauid his seruaunt, and tooke hym from the shepefoldes. The second in these wordes: He chose him to feed hys people in Iacob & his inheritance in Israel. The third in these words. So he fed them according to the simplicitie of his hart, and guided them with the discretion of his handes. These argumentes wyll I speake of as God shall geue me vtterance. And if they shalbe now more effectuall to moue vs, then they wer then to mone the people of Israel: then be we profitable and happy hearers. If not, it is good right and reason, that as we haue bene in the fellowship of the same sinne and iniquitye, so we should be partakers of the same rewarde and punishment: That if God shall so deale wyth vs, that wee loose agayne both the Tabernacle and Scepter, as they haue done before vs, we can say no other but the Lord is righteous, and beholde we haue eaten the fruite of our own labours. Let vs therefore consider of these argumentes, and fyr

vp

vp as we may the gift of God that is in vs, that at length we may learne by them more holy obedience.

The first argument is the good consideration of Gods mercies whence he called Dauid. which argument alone is so effectual and strong to styre vs vp to the obedience of our callyng, that it is able inough to rayse vs againe, though we were neuer so deepe soonken in rebellion. A sure proofe of the efficacie of it may be vnto vs the oft & continual vse of it in the sacred scriptures. For seing that Gods spirit in his holy word, doth so oft apply it, both as a helpe to confirme the godly, and as a present remedy to turne againe the most obdurate and wilfull sinner from his obstinate purpose: Surely, except all the dewes of Gods mercies be marueilously dried vp in our barren harts, the same argument if we can well thinke of it, wil be effectuall in vs to worke our regeneration in the newnes of life. When God would haue Abraham to forget his country and his fathers house, to go that long and weary iourney into the land of promise, where he and his posterity should dwel after him, he confirmed him with this saying: I am the Lord thy God which brought thee out of Vr of the Chaldeans. By this remembraunce of his former benefites he perswaded Abraham to aduenture all that he presently enioyed, vpon hope of a better promise, which yet he had not sene, but which should be fulfilled. Gen. 15.7

When God would moue the Children of Abraham, that is the children of Israel to turne againe from their great iniquities that they had so long practised in the hardnesse of their harte, hee vseth but this argument, to tell them of all the miseries that they were borne in: Their countrye to be a

cursed country: Their fathers Idolaters: themselues geuen ouer to all voluptuousnes and plea-
Iosu.24.2 sure, not regarding God, nor seeking his religion.
Gen.11.31 In which wofull estate when the Lord God dyd
Exo.3.10, behold them, he pitied their miserie, and sayd euen
Exo.12.37 then vnto them: you shall lyue. By which pro-mise their former vo vanished away: and in stede of nakednes, they were clothed wyth broydred worke, they were couered with fine silke, decked with many ornamentes, and had a crowne of beu-ty vpon their heades. Now therefore that they
Esa.43.24 should not walke in their own wayes, nor commit
Eze.16.6. Idolatry as other Gentils did, nor tread such be-
Iosu.23.16 nefites vnder feete: thys argument as a strong medecine the Prophet repeated it often, and with many wordes.

Thus God delt oft with the kynges of Israell
2. Samuel and of Iuda, when they began to fall away, and
12.7. 8.9. walke as other nacions walked that were rounde
1. Samuel about them. He called them back by putting them
15.17.18.19 oft in mynde, how his mercy had bene with them,
1. Regum and from what low estate he had rayled them vp.
14.7.8.9. Thus the Prophets of God delt often wyth the
1. Regum people. Iosua, when he had brought them into
16.2.3.4. the land of Chanaan, to the end they might feare
Iosu.24.2 God, and so make their dwellyng sure, he made vnto them a long repetition of Gods benefites, that by remembraunce of them their dull spirites might be styrred vp the more obediently to follow God. Samuel, when he was afrayde of Gods
1. Samuel heauy displeasure towardes the people of Israel,
10.18. because they had asked a kyng for them: to thend they might turne away Gods anger from them by their speedy repentaunce, he told them what God had before done for them, as a ready way to make them beware afterward how they dyd wyllyngly

offend

offend so louing a father. Steuen, when he would haue perswaded those, whose iniquitye was now growen to so full measure, that they had crucified Christ, as though in this alone were the greatest hope of amendement, he chose no other way to conuert them but this, to shewe in long exhortacion what God had done for them, & for their fathers. And this, as in the beginning it was geuen by the holy Ghost to man, as a soueraigne medecine to keepe him far from vnthankfulnes: so it hath ben continued by the same spirite from time to time to stirre vs vp not to forget the Lord. Our Sauiour Christ to make his Disciples sure, and that they should neuer shrinke for aduersitie, he tolde them often this, that they had not chosen him, but he had chosen them. Saint Paule, whē he would moue the Corinthians for to auoide the false Apostels, and to follow Christ, hee perswaded them thus, that in times past they were Gentiles, and were willingly lead away to dumbe Idoles. And agayne to the Ephesians: You were in tymes past dead in trespasses and synnes, you walked after the Prince that ruleth in the ayre, after the spirit that now worketh in the children of disobedience: but God who is riche in mercies, through the great loue wherwith he loued vs, euen when we were dead, hath quickened vs in his sonne Christ.

Act. 7. 2

Ioh. 15. 1

1. Cor. 12.

Ephe. 2, 2

This argument, dearely beloued, seing it is so strong, let vs apply it vnto our selues, for our disease cleaueth fast vnto our bones & long continuaunce, & we haue neede of sharpe medecine to heale it againe. Let vs therefore vse it (I beseech you) if Gods spirite haue not forsaken vs, that we be

vncurable, no doubt we shall recouer and growe to amendement. Let vs see our owne estate, and what God hath done for vs, what cloudy dayes haue gone ouer our heads, & in how fayre sunshine we be set againe, & no doubt wher synne hereafter shall alure vs as before, it wyll make vs afrayd of his deceitfull bayte, & we wyll neuer be brought with the beuty of the golden cup, to drinke of the
Ephe. 2. spirituall whoredomes that are within. We were
11.12. in tymes past Gentiles, and vncircumcised people, now Christ hath pulled downe the waule of seperation, and made vs all one, euen his Children of adoption. We were aliauntes from the common wealth of Israel, now we are receiued as citizens in the company of his faythfull. We wer straungers from the couenaunts & promise, now Christ hath deliuered a new Testament, in which we also are written heyres of mercy. We lyued sometime in ignoraunce, and had no hope, now we haue receiued knowledge, and are comforted. We were without God in the world, and could no wher lay downe the terrours of our synnes, but now wee
Ro.8.15. haue receiued the spirite of adoption, by which we cry Abba Father. And what should I say more? we were subiect vnto synne, hell, death, and condemnacion: now Christ hath spoyled the principa-
Col.2.15. lities and powers, deliuered vs out of the power
Col.1.13. of darknes, translated vs into a kingdome of immortalitie & grace. Except we haue set our harts as an Adamant stone, or as the Prophet sayth,
Ezec.3.9. made our harts and faces lyke the flint: it is impossible but that this cogitacion should moue vs, or if it do not, surely, surely, though the Lord had not spoken it thus often vnto vs, or if the scripture were not written for our instruction, yet the law of nature would condemne vs for most vnthanke-

full

full men. Day and night we should beare a wytnes in our own conscience, how fearfull iudgement God hath reserued for so great iniquity. Who amongst vs could beare it, to be rewarded with vnthankfulnes, where we haue well deserued? To be contemned of those, whom we rayled vp to honour? To be spoyled of those, whom before wee haue clothed? To be betrayed of those, whom we haue especially trusted? And howe then are wee blynde and vnderstande nothyng? How shall the Lord beare it at our handes, if we be vnthankfull vnto hym, if we contemne hym, rob hym of his honour, who alone hath made vs glorious, when we were couered with our own shame and confusion? The Lord graunt vs hys holy spirite, that we deceyue not our selues.

Ther is nothing more effectual to moue a sonne to obedience, then to know he hath a louing father. Nothing maketh so trusty the bondseruaunt, as to remember hee hath a gentle Mayster. Nothyng maketh the subiect more faithful vnto his Prince, then to feele by good experience hys Princes clemency. Nothing ioyneth man faster in the bonde of friendship, then to consider well what his friend hath done for him. And let nothing bynde our obedience more carefully to the woord and wyll of God, then that he hath so long continued merciful vnto vs. As sure as the Lord doth lyue, thys is his holy truth: he that cānot be moued w̄ this, he hath not Gods holy spirite: Poore or rytch, bond or free, hye or low, noble or of low degree, Prince or subiect, all is one. The remembrance of Gods mercy must make vs all thankfull, were we neuer so mighty. Thys cogitacion must banish far from vs the pryde of a kingdome, to thinke howe God hath rayled vs from the shepefoldes. whosoeuer

can say thus: I haue bene bonde, but I am free: I haue bene in daunger, I am in saftie: I haue bene fearefull and trembling, I am careleſſe: I haue bene full of ſorrow, now my ſoule is at reſt: I haue bene in miſery, I am in dignitye: I haue bene a priſoner, I am a Princes. Beleue me, beleue me, if the great and goodly Cities, which he builded not: if the houſes full of all maner of gold, which he filled not: if the vyneyardes and Olyue trees, which he planted not, did not make him forget the Lord which brought him out of the land of Egipt, out of the houſe of bondage: If proſperity haue not made him dronken, ſo that he hath baniſhed farre from hym all ſence and vnderſtandyng: The remembraunce of this thing wyll make hym thankefull vnto hym that hath bene the worker.

Yea, euen you that are now a Princes of Maieſty, if you haue felt any ſuch alteracion, take heede, flee farre away from all vnthankfulnes. If you haue ſene the dayes, in which you haue ſayde: O Lord I haue no friend but thee alone, now that proſperity hath brought vnto you a great many of fayre countenaunces, forget not that God, who was your onely Friend in trouble. If in tymes paſt you haue prayed, that you might not build vpon the ſand, to haue your houſe ſhaken with euery blaſt of wynde: now that you haue choyce of your own ground, take heede I beſeche you, where you lay your foundacion. Now that the Sterne and Helme is in your own hand, guyde your Shyp, ſo that the waues do not ouer run it. If you haue prayed in tymes paſt vnto God, to moliſy your enemies hartes, and to bring their cruell practiſes to nothing: now that you your ſelfe are ſet in ſaftie, be not cruell vnto Gods anoynted, and do hys Prophetes no harme. I needе not ſeeke far for offences,

Math. 7 26.

Pſalme. 105. 15.

offences, wherat Gods people are greeued, euen round about thys Chappell I see a great many, and God in his good time shall roote them out. If you haue sayd sometime of your self tanquam ouis as a Sheepe appoynted to be slayne, take heede you heare not now of ỹ Prophets, tanquam indomita Iuuenca, as an vntamed and vnrulye Heyffer. I will not with many wordes admonish your Maiesty that are wyse inough, onely I will saye thys, returne vnto your owne hart, and search your raynes. And here I set before you the tribunall seate of Christ, if you knowe these thynges to be true, discharge the fayth you owe, greue not your quiet conscience, least it begyn to accuse you, and the burthen of it be greater, then you shall be able to beare. If God haue defended you mightely, as euer he dyd Dauid the Prophet: Discharge your fayth with the Prophet Dauid, and crye in spirite: Quid retribuam domino pro omnibus quæ retribuit mihi? what shal I geue vnto the Lord for all those benefites that he bestowed vpon me?

Psalme. 44.22.

Ieremy. 31.18.

Psalme. 116.12.

And thus much, as God hath geuen me vtterraunce, I haue noted vnto you out of the first part of this scripture, how that God dyd chuse Dauid from the sheepfold. The Lord geue you grace to confesse his goodnes, and shewe your selues more thankfull for all hys benefites. One other thyng we may note here, that all that we haue of God, it is of his free mercy, it is not of our deserving, euen as he gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, because he loued it. So God gaue vnto hys people a lande that flowed with milke and hoony, but he gaue it not for their righteousnes, for they were a froward people, but

Iosu. 5.6

because

because he loued them. So God delt fauourably with Sion, that is with the Chyldren of Israel, not because of their obedience, for they were a rebellious nacion: but because hee remembred hys othe which he sware vnto their forefathers. So God fulfilled the prophecy of Jacob, and he blessed Judah, but he fulfilled it in Dauid, whom he tooke from the sheepfoldes. So Christ made his kingdome euerlasting in the house of Jacob, but he layde first the foundacion of it. And nowe he hath builded it vp neyther by the wysedome of the wyse, nor by the vnderstanding of the prudent, but to testify vnto vs hys free grace and mercy. He hath chosen the foolish thinges of this worlde, to confound the wyse, and the weake things of thys world to confound the mighty: and vyle thynges of the world which ar despised, to bring to nought the things that ar esteemed & had in reputacion, for this cause alone (as the scripture witnesseth) that no flesh should reioyce in hys presence.

Deut. 1.8
Genesis. 49.8.

This hee doth to beate downe mans pryde.

1. Corin. 1.27. and 28.29.

But what nede we so far to seeke for examples? Let vs behold our selues how plentifully at thys day are Gods mercyes and benefites poured out vpon vs, both vpon our Queene, and vpon her people. How myghtelye doth he defend vs in so many daũgers? How syt we here in safety, when all the world is on an vprore? And is this thinke you, of our deseruing, or rather of Gods mercye? Now surely, surely, we were verye blinde, if we would not al confesse with the Prophet Jeremy, that it is Gods mercye that we be not consumed. So much disobedience both in Prince and Subiect, so lyttle care of deuty, so deepe forgetfulnes of God: what doth it els deserue, but heauy iudgement? what can it testifye els, but that all these blessings they are of mercy? Well, wel, the wisest way

Lament. 3.22.

way is to take heede in tyme. Let not our sinnes seperate betwene God & vs. If there be no wher examples that we can looke vpon, yet let vs beware by the tribe of Ephraim, that we abuse not Gods mercies, for feare we lose them. Because we are now out of daunger, & ther is no peril that is present, let vs not therfore say as proud Babylon: I sit lyke a Quene and shall see no euil, I shall be a Lady for euer, and shall see no losse of Children. He that standeth (sayth Paule) let him take heede he fall not. It is no good argument that our estate is sure, because God hath deliuered vs out of a great manye of troubles. Nay, let vs y rather feare, & be the more circumspect. Gods arme that hath bene stretched out for our safegarde in tymes past, is not nowe drawn in that he cānot again greue vs. God deliuered the people of Israel out of the hands of many and greuous enemies: but yet when the people of Israel would in no wyse amende, God coulde raise vp Salmanaser to leade them away to a perpetuall captiuity. Nay, we haue a great manye more fearefull examples then this. We haue fearfull exāples before our eyes, to take hede of Gods iudgementes, when we abuse hys graces. God defended Senacherib in the conquest of a great many of Countries, in al which he escaped harmles: yet when he knew not him selfe, but blasphemed the God of Israel, euen before the wawles of Jerusalem, God coulde finde hym out at home in his own country, and in the Temple of his Idols hys own sonnes slew him. Agamemnon ten yeres together in moztall and bloudy wars, could neuer be hurt: yet after, at home in his own house by his own wyfe he was kylled. Bibulus a noble Ro-

Esai. 59. 2.

Apo. 18. 7

1. Corint. 10. 12.

2. Regum 17. 6. 18. 9

2. Re. 18. 9

Esa. 37. 12 38.

Agamēnon.

Bibulus.

maine, gat many victories, and styll escaped perylls: yet afterward in the City of Rome, when he should haue had the glory of all his valiant actes, and rode through the streetes, in the pryde of hys triumphe a tyle fallyng from the house, stroke so deepe into hys head that it kylled hym presently.

Iulius Cæsar.

Iulius Cæsar, in wynnyng the west part of the world in .51. set battayles, neuer receyued daungerous stroke: yet after all hys daungers so happely escaped, at home in the Senate house, in the myddest of hys Nobility, and in hys Parlament robes he receyued .24. woundes, and all of them deadly. Many such examples ar before our eyes to make vs beware & take heede of security, when any daunger is past: and to take heede of forgetfulnes, whē we haue receyued mercy. The Lord enrich vs with the graces of hys spirit, that when we often behold from whence we haue bene deliuered, we may seeke diligently, and be alwaies carefull how to be found thankefull.

The secōd argument.

The second argument which I sayde the Prophet vsed, to make the people thankful, was taken of Gods intent and purpose, to what end he chose Dauid, and that hee sheweth in these woordes: To feede hys people in Iacob, and hys inheritaunce in Israel.

The office & deuty of Princes and magistrates.

These woordes they are very playne, and contayne so expressly what is the deuty of any Prince or Magistrate, that none can be ignoraunt, but he that wyll not know. For this purpose they are chosen, To feede Gods people in Iacob, and hys inheritance in Israell. whether he be Prince or Emperor, Duke, Earle Lord, Counsellour, Magistrate, whatsoeuer. For this purpose he his called, discherge it as well as he wyl, He must feede Gods people in la-

cob,

cob, and his inheritaunce in Israell. O that God had called them for some other purpose, how gladly would they haue executed it? If God had called them to diſing and carding, to ſwearing and lying, to pryde and vanity, the mighty men of our dayes, how buſely had they done their duty? But alas, this is not To feede Gods people in Iacob, nor hys inheritaunce in Israell. This is to feede our ſelues, euen as the Oxe is fead to the ſlaughter houſe, ſo we to feede our ſelues to euerlaſtyng confuſion. They that haue eares to heare, let them heare. God had choſen his ruters, To feede his people in Iacob, and hys inheritaunce in Israel. Theſe are the playne and expreſſe woordes of Gods ſpirite, and then what outragious ſpirite is that, or what furye rather, that cryeth thus wyth an impudent face, that the Prince hath not to do wyth Iacob, and may not meddle with Israel? But theſe are the ſteps that the man of ſyn ſhould treade, to ſpeake agaynſt the Lord, and yet ſay that he can not erre. Theſe are the lyuelye markes of Antichriſt, thus to fight agaynſt Chriſt, & yet ſay he is hys Vicar. Suely is all the religion of Papiſtry, examine it if you wyll euen from poynt to poynt. Where God ſayth one thing, it ſayth ſtyll contrary, and yet cryeth wyth ſhame inough, there is no errour in it. God ſayth, it is the doctrine of Deuils to forbyd mariage, and the lawfull vſe of meates: the Pope preſumptuouſly forbiddeth both, and yet ſaith ſtyl that he hath the holye Ghoſt. Paule the Apoſtle ſayth: If you obſerue dayes and times, I am afrayde that the Goſpell is preached vnto you in va yne: The Pope ſayth, you ſhall ob-

Mat. 11. 15

1. Timot. 4. 3.

Galat. 4. 10, 11.

ſerue both, I can diſpence wyth the Apoſtle, and yet he ſaith he is Apoſtolical. Saint Peter ſaith:
1.Pet.2.13 Be you ſubiect to the Prince, as to the chiefeſt: The Pope ſayth the Kyng is not hyghest, but he is abouc both Kyng and Ceaſar, and yet he ſaith ſtil he is the Succeſſor of Peter. And what ſhould I ſay more, it greeueth me to recken vp all that monſtres abominacions: It woulde make a Chriſtian hart to bleed, to ſee how he hath deceiued the ſimple. With hys paper waules and painted fiers he made them ſo afrayde, that they beleued all thinges whatſoeuer he had ſpoken. But
Apoca. 22,11. he is filthy, and let him be filthy ſtyll: We will returne to our purpoſe, and learn of a princely Prophet what is a Princes deuty. He muſt fede Iacob & Iſrael, ſ is, Kings muſt be nurce fathers,
Eſaye.. 49.23. and Queenes muſt be Nurces vnto the Church of God. And to thys ende they muſt vſe theyr authority, that Gods children may learne vertue & knowledge. For to ſeeke onely worldlye peace and ſecuritye, or to make vs liue at eaſe here in
Hebr. 13.14. this wayfaring Citye, that is rather to feede fleſh and bloud, then to feede Iacob: rather to make happy this worldlye fellowſhip, then to inſtruct Iſrael. The true Iſraelite is ſtrong againſt the Lord, and commeth wyth violence to clayme the kyngdome of heauen. What helpeth it in thys reſpect to be ryche or honorable? If I had all the
Pſalme. 49.78 ritches in the world, yet could I not pay the price of my brothers ſoule. Or if I had neuer ſo much rule and authority, I am not therfore the nearer to make interceſſion vnto God. They
Eph. 6.13 are other weapons that muſt preuail againſt Sathan: and it is an other attyre that wyll be acceptED for the mariage garment. If we wyll fede

Iacob

Jacob and Israel, let vs leade them to the house of wysedome, and trayne them vp in the feare of God. The Lorde open the Queenes Maiesties eyes, that shee maye looke to thys charge, otherwise if we lyued neuer so peaceably vnder her, yet when the Lord shall come to aske accompt of her stewardship, how she hath fed her fellow seruants with the meate appoynted them, then she wyll be found eating and drinking with synners. Luke. 12. 42. 46.

But because wee are so dull of hearyng, that a lyttle teaching of our dutye is not sufficient for vs, I wyl shew out of the scriptures somewhat more plainly, if ought may be playner, what is the deuty of a Prince. The Prophet Esay very effectually setteth it out in the person of our Sauiour Christ, saying righteousnes shal be the girdle of his loynes, and faythfulnes the buckle of hys raynes. It is true that the Prince must defende the fatherles and widow, relieue the oppressed, and haue no respect of persons in iudgement, seeke peace vnto hys people, and gyrd hym selfe with righteousnes: But thys is also his deuty, & hys greatest dutye, to be carefull for religion: to mayntayne the Gospel: to teach the people knowledge, and builde hys whole gouernaunce wyth faythfulnes. For this cause king Salomon, both the mightiest and the wyselest king that euer was, called hymselfe a Preacher. And king Dauid, to testify howe he acknowledged his deuty, spake openly to hys people: I wyll instruct thee, and teach thee in the way that thou shalt go; & I wyll guide thee wyth myne eye. This generall rule kyng Salomon gaue vnto other: Be diligent to know the estate of thy flocke, & take heede vnto thy Heardes. For rytches Esa. 11. 5. Psa. 32. 8 Prouerb 27. 23. 24

remayne

remayne not alwayes, neyther the crow-
from generation, to generation. Expreſſely
ſhewing, that to encreaſe ryches, or to ſet forth the
glory of a kingdome, that is not the greateſt deuty
of a Magiſtrate. Thus the Prophet Hoſeas,
Hoſ. 4. 2 crying out againſt the people of Iſrael, he recke-
neth vp this as their greateſt diſorder, that lying
and ſwearing, & ignorance of God was not pu-
niſhed amongeſt them.

And alas (dearely beloued) if this be the ſay-
ing of the Prophet, let vs looke vnto it, I dare
not but ſpeake the truth, ſeyng God hath called
me hether. He hath rayſed me vp ſo hye, when I
was caſt downe, that I cannot forget his bene-
fites. If this will not ſerue, I will ſurely ſpeake
it more playnelye, when the Lord ſhall open my
mouth agayne. Sure if this be the ſaying of the
Prophet (as it is in deede) that lying, that swea-
ring, that blynde and wylfull ignorance ſhall be
puniſhed, let not the Princes deceiue her ſelfe, the
ſpirite of God doth not poſſes her hart, if ſhe heare
daylye, lying and blaſphemous ſwearing, and ſee
the peoples ignorance, and yet leaue all vnpuni-
ſhed. Looke vnto theſe things better, if you wyl
looke well vnto your ſelfe, you cannot pretend ig-
norance, thys is playne inough, if anye thyng be
inough. And yet leaſt you ſhould ſeeke to buſelye
to be deceiued, I wyll rehearſe the playne law of
the Lord. That this doctrine may be warranted
with the ſurer witneſſes, God ſayth of a kyng in
the. 17. of Deuteronomy: VVhen he ſhal ſyt
Deuter. 17. 18. 19 29. &c. vpon the throne of his kingdome, then ſhal
he write him this lawe repeated in a booke,
by the Prieſtes of the Leuites. And it ſhall
be with him, and he ſhall reade therein all

the

the dayes of his life: That he may learne to feare the Lord hys God, and keepe all the words of hys Law, and these couenants, for to do them. That his hart be not lifted vp aboue his brethren. That he turne not aside from these commaundements, neyther to the right hand, nor to the leaft. But that he may prolong his dayes in his kingdome, he and hys Sonnes in the myddest of Israell.

This law I know not howe your Maiesty shall interpreate it, because I know not your spirit, but of this I am sure, it made Dauid, that he would not suffer a wycked man in hys house. It made Asa driue awaye the Sodomites out of Israell, put downe the Idoles, depose hys owne mother from her dignity. It made Ieosaphat, Ezechias, Josias, euen in the begynnyng of their raygne, to make godly and zealous reformations in religion, and neuer consulted farther with the hye Priests. Nay, it made Salomon to put downe Abiathar, that was the hye Priest, & to place Sadoc a better in hys roome. This made many godly Emperours in the primitiue Church, to call generall counsels, to reforme manye misorders crept into the church: to depose many ambicious and proud Popes, and place better in their roome. And he that denieth thys, denyeth the Sunne to shyne at noone daies. And as this law hath thus wrought heretofore: so when it lighteth in a good spirit, I am sure this wyll do the lyke hereafter. It wyll mooue a godlye Magistrate, to haue hys chiefest care to mayntaine religion, and to suppresse superstition. And such is Gods righteous iudgement, that whosoeuer shall do the contrary, I am sure

Psalme. 10°.7. 1.Regum 15.12.13 1.Regum 22.41. 2.Re.8.4 1.Regu. 19 4. 1.Re.2

hys

his own conscience wyll condemne him selfe. It is the law of nature, and it maketh the most wycked Magistrate to sigh and say in his hart, in remembraunce of hys synne: sure this doyng it will not last alwaye, God hath appoynted me for some other purpose. This was the greatest fault that proud Agamemnon could finde in all the glory of hys kingdome, Ἀὰ θεῶν γὰρ ὀρθωθέντα ἀνέτρεψε τὸν βίον. When Gods cause goeth not vpright, it layeth the glory of my kyngdome in the dust, it turneth vpsidowne all my lyfe & happines. Thus it happeneth vnto the wycked whosoeuer they are: they condemne their own doyng, when they seeke not to set out the glorye of God. The law of God hath thus commaunded it, the godly Kinges of Juda and Jerusalem haue euermore practised it, the faythfull Emperours in the primitiue church made it their chiefest study, the law of nature hath ingrauen it in the hart of man: and what godly Prince can now sleepe in securitye, if he haue no care vnto it? Especially seing God is God of all Magistrates, and they are hys creatures. This is their greatest study, to shew obedience vnto him, to feede his people, and set forth hys religion.

Agamēnon.

But here I think some wil easely say: If this be so as you teach it, thē the case is clere, ỹ Prince is a spiritual Magistrate: It belongeth vnto him to reforme religion: He is the hyest Judge in the church of God, to establish that by law, which the law of God hath appoynted. How then that the Pope seeth not this? Why doe not others see it, that reade and knowe the scriptures? The Emperours them selues, why haue not they seene it? How grew the Pope vp to such vnbrideled autority? How the Pope should come to so great autority,

tsrity, I know no cause but this, that it was the
wyll of God, and such was the depth of his secret
iudgements: The purple whore should make all
the Princes of the earth to drinke of the cups of
her fornications. But for the Popes seing or not
seyng of his own abominacions, I knowe not his
eye sight, I cannot tell whether he doth see them,
or see them not, but I thinke he seeth them. For
I see in all ages, howe God hath raysed vp some
that haue inuayed bitterly against his intollerable
pride. If he seeth it not, his eyes are verye sicke,
and him selfe a verier beast then euer was Nabu-
chodonosor. And the Lord be praysed, that hath
hardened his proud hart, and reuealed beter know
ledge vnto litle ones. Why other should not see it
that reade the scriptures as well as we, and are
as well learned as we. They are as they are, and
wh t they are it skilleth nothing vnto vs. I cane
not hether to compare with learning. who be He-
brues, and who be none. But why they do not see
as I said before, I know no cause but this, Gods
iudgementes are lyke a great deepe. I am sure,
if they dyd seeke hym in the simplicitye of their
hart, and call after hym in the truth, not in theyr
own inuencions, that then they should finde hym.
Now they seeke the lyuyng springs in vayne, be-
cause they seeke in the puddels that they haue dig-
ged them selues. And they seeke for the Gospell
of saluation in vayne, because they follow the doc-
trine that is but preceptes of men. But what if
many learned see it not? Is it not therfore truth,
that is so playne in the scriptures?

Apoca. 17. 2. 4.

Daniel. 4. 30.

Mat. 11. 25

2. Cor. 11.

Psal. 36. 6

Iere. 2. 13.

Mat. 15. 9

Let me aske againe I beseech you this question:
Why dyd not Pharao see, that Moyses & Aaron
were sent of God? They turned all hys waters
into bloud: They brought vpon him Frogs that

Ex. 7. 20.
Exo. 8. 6.
Ex. 8. 17.

Ex 8.24. couered all hys lande: They plagued hym wyth
Exo 9.23 great swarmes of Lyce and Flyes: They feared
Ex.10.22 him with thunders and lightning, and with great
Ex.12.29 tempests: They made darknes thycke & sensible
Ex.14.21 vpon the face of the earth: They slewe the fyrst
Ex.14.28 borne of all that was in the land: Why knew not
Pharao that they were sent of God? They deuided the read sea, and went thorowe on drye lande: What madnes made him venter to go so desperatly after? Why wonide he not bee taught, tyll the water couered him, and all his host? Should the age that came after him reason thus agaynst Israel: If your God be the Lord of heauen & earth, why dyd not our Fathers knowe him? Why did not the Scribes and Pharises know Christ to be
Ioh.1.27 the Messias? They hearde Iohn Baptist geue him playne testimonye, why dyd they not beleue him? The same Christ fulfilled all that was spoken by the Prophets, why could they not see y he
Mat.11.5 was the Sauiour of the worlde? Hee made the blynde to see, the deafe to heare, the dum to speake, the lame to go. Hee made the sycke and diseased
Mat.9.4 whole. He raised vp the dead: He told vnto them
Io.11.34. euen their thoughts and cogitacions. How were they so dull of vnderstanding, that yet they coulde not know him? If this maye be sufficient to reproue a truth (why do not other see it,) then the Pharisees reason well agaynst Christ, when they
Ioh.7.48 said vnto the people: Why do none of the Princes and rulers beleue in him?

But see I beseche you, how great is our madnes, that thus reason of other men, why they se or
Mat.7.3 see not. Why haue wee our selues so great beames in our eyes, that wee cannot see our owne estate
He.13.14 and condicion? Why do we not see the shortnesse of our lyfe, but thus lyue in the worlde, as though

we

we should lyue euer? Seing we haue a righteous God, that wyll be a reuenger of his own cause, & punish our transgressions. Why do we synne yet dayly more and more? Seing our life is but a vapour, and all our glorye is but as the flower in the field. Why be wee so bewitched wyth loue of so great vanity? Seing our estate shalbe before God euerlasting, and these accompted daies come so fast to an ende, that wee shall be speedely called. Why be we stil so careles in what sort we shal appeare? Seing Gods threatninges are so neare vnto vs, and the daungers that hang ouer our heades are so many: seing Gods iudgements are so fearful, and his wrath burning for euer. Why are we so careless? And why is it yet true, that was spoken so long agone?

Rom. 3. 5. Roma. 2 2,3.4. Iam. 4 14 Esa. 4 6.7

Ioh. 5. 24. Iohn. 8. 15.

Heu viuunt homines tanquam mors nulla sequatur:
Aut velut infernus fabula vana foret?

Why do we lyue as though we should neuer dye, and as though hell fyer were an old wyues fable? Beleue me, beleue me, this is intolerable blyndnes. seing we be so bleare eyed our selues, ỳ we cãnot se before vs nether heanẽ nor hel, yet ỳ we wil reason agaynst Gods truth, by any mans eye sight whether he see or see not. If we lust to maruel at the dulnes of mans eyes, we cannot well maruaile at any thing so much, as at our owne foolishnesse, that cannot see our selues. Let vs looke at the last to our own estate, and as for other men, let vs leaue them vnto the Lord, he doth know most assuredlye who be his. They are not the wyse and prudent of this world that he hath chosen. There are not many Princes and noble men in the face of his Church. If Princes and Magistrates wyl

Ioh. 10.14 2. Timo. 2. 19. 1. Cor. 1.26

be ſtil rebellious, what is that to vs? If the Pope and his hirelyngs wyl be blinde ſtyl, yet the ſcripture is the ſcripture. The vnfaythfull Steward neuer lyueth more riotouſly, then when hys Lord is euen at hand to call him to his accomptes. The foolish Virgins ar neuer faster a ſleepe, thē when the Brydegrome is ready to enter into hys wedding chamber. The children of this world are neuer buſelier occupied, then the nyght before theyr ſoules ſhall bee taken from them. The Sonne of perdicion ſhall neuer be more loftye, then in theſe latter dayes when he ſhall be reuealed. But for theſe that are ſo blynde, let them be blynde ſtil: let vs approch vnto the throne of grace with fayth, that the ſecretes of the Lord may be reuealed vnto vs. As for Kings and Emperours, if you wyll yet aſke, why could they not ſee it, but cōmit themſelues vnto ſo great ſlauerye: Alas poore creatures, how could they ſee in the mydſt of ſo great darknes? How could they reade, when the booke was faſt ſealed? Howe coulde they diſcerne the voyce, when they heard no ſound, but of tinkling cymbals? But this was the great ſubtiltye and craft of Sathan, he knoweth how willingly we be caryed to worldly ſtudies. And whether we dyd incline, thether he thruſt vs headlong. He knoweth what corruption he hath ſowen in our nature. & how vnwyllingly we meddle with the things of God: and therfore it was an eaſye practiſe for the Pope his miniſter, to pull awaye heauenlye cares from all Princes gouernments. They are greuous vnto fleſh and bloude, and ſuche as Kinges lone not to meddle withall. This was one meane why Princes did not their dutye. Another was as great as this: They heard the Pope ſo magnified, they thought him halfe a God, when they

Luk. 16.1
Mat. 25 6
Lu. 12.20
2. Theſſ. 2.4.
Hc. 4.16.
Apo. 15.8
Apo. 5.2

were once perswaded the Popes pardons shoulde be no small discharge, who would not wyllingly submit him selfe wyth all humilitye to receyue it? If we may liue all our lyfe in rior, & yet after throw the Popes blessyng rest in the peace of the Church: Who would refuse any popish subiection? Make men once dronke wyth thys opinion, and they are at your commaundement to do what you wyll: Barefoote and bareleg they will wayte at your gate, set your foote if you will in the Emperours necke, he will refuse no villany.

Well, now that God hath deliuered vs out of that kyngdome of darkenesse, now we know the Pope to be Antichrist, his prayers to be euyl, hys pardons to be worsse then the synne of witchcraft: let vs looke at the last to our own duryes, and trust no more to suche a broken staffe. If God hath made vs Princes or Magistrates, let vs fede his people in Iacob, and hys inheritaunce in Israell. This is our duty, let vs harken vnto it: and that we may do it the better, let vs inquire how it may best be discharged. And I beseech your Maiestie to harken, I wyll speake nothyng accordyng to man, which may easelye be contemned: but that which I wyll speake shall be out of the mouth of the Lord: in obeying whereof shall consist your safegard, and the health of your kingdome.

The safegarde of a Prince is true obedience to God.

Especially and aboue allthings looke vnto your ministery. There is no cõmaundement geuen oftner in the old testament: none geuen oftner in the new. When God would specially blesse the people of Israel, he scattered the Leuits among the other tribes, that the Law myght bee taught in all the coastes of Iewry: when Christ would bring into the world the light of the Gospel, he sent forth hys Apostels to preach vnto euery creature. In the

Num. 3.

for. Then no doubt God would bleſſe them according to their requeſt, and confound their aduerſaries that riſe vp againſt them. And here alſo marke his great zeale for their proſperitye: He was the pacienteſt man, and had the mildeſt nature of all the people of Iſrael: yet could he not ſuppres hys good and great affection, but brake out into theſe wordes: Smite therow the loynes of them that ryſe vp againſt hym, and of them that hate him, that they riſe not vp again. O Lord if Moiſes had lyued in our dayes, and ſeene thys aduulterous generatiō, that ſo ſpoileth the Leuits, how would his zeale haue beene inflamed againſt them? He would haue cryed out as good Nehemias cryed: Plague them O Lord, that defile thy Prieſthood. And good were it for theſe ſynfull men, that God would ſend his plagues vp on them, while yet they haue time to repent. Now we want a Moiſes to pray for their puniſhment, for they ſleepe in their ſynnes: and God I feare hath reſerued them to a greater puniſhment. The Lord graūt vs grace to remember the latter end, and now looke while it is yet time, to the good order of the Miniſterie. When God promiſed to eſtabliſh his mercies with his church, he promyſed thus, as the greateſt token of hys loue: I wyll geue you Paſtors according to my hart, that ſhall feede you with knowledge and vnderſtanding. When he would haue them haue ſure hope that hee was their God, and they were hys people, he ſayd he would geue them Leuites that ſhould teach his people, the difference betweene the holy, and prophane, betweene the vncleane, and the cleane, he promiſed them thys as a perpetuall co-

Nehemi 6.14. 29. 30.ca.13.

Iere.3.15.

uenaunt.

uenaunt: The lyps of the Priest shall keepe knowledge, and they shall seeke the Lawe from his mouth. For hee is the Messenger of the Lord of hostes. And this was the charge that God gaue strayghtlye vnto the Priesthood: That they should tell his people of their syns, and the house of Iacob their offences. A miserable common wealth it must needes bee, and far seperated from God and his mercies, that hath blynde leaders, who cannot leade thē selues. Who so feareth the Lord will surelye looke vnto it, that he mayntaine no such offences wythin hys kyngdome, nor nourish any such sores in the body of his country. If a man be once called to the ministerie, let him attend vpon hys flocke, and feede them as his duty bindeth hym, with the foode of lyfe, or let him be removed. Christ sayd: Pasce, pasce, pasce, Feede, feede, feede. This charge hee hath geuen, euen as wee loue hym, so to see it executed. May what we will say, and the more we say it, the more impudently we shall lye, if we say we loue him, while we keepe not his commaundements. Would to God we were wise to vnderstand it. Christ sayd they are the salt of the earth, and what shall be done with them, if they can season nothing? Christ sayd, they are the light of the world: and what heape of miseries shal they bring with them, if they them selues be darke? Christ sayd, they be the watchmen: and what case shall the City be in, if they do nothing but slepe, and delight in sleeping? Who seeth not these incurable sicknesses, that can see any thyng? They are the Pastors, & how hungry must the flocke be, when they haue no foode to gene them? They are the

Mala. 2. 7

Esay. 58. 1

1. Pet. 5. 2

Iohn. 21. 16. 17. 18.

Mat. 5. 13.

teachers: and how great is the ignorauncé, where they them selues knowe nothing? They are the Euangelistes or Messengers of glad tidinges: how litle hope haue they, and what slender fayth, whose Messengers cannot tell what the Lorde sayth?

The Lord enlarge within your Maiestye, the bowels of mercy, that you may once haue pity vpon your poore Subiectes. This cogitacion made Paule say to Timothy, a paynfull Father, vnto a carefull Childe: I charge thee before God, & before the Lord Iesus Christ, that shal iudge the quicke and dead at his appearaunce, and in his kingdome, preach the word, be instāt, in season, and out of season: reproue, rebuke, exhort, &c. Of al miseries wherwith the Church is greued, none is greater thē this: that her Ministers be ignorant, and can say nothing, What could Ieroboam do more then this, to strengthen all his Idolatry, then to make him Priests of the lowest of the people? What could haue made Asa (being otherwise religious) so soone to haue turned away from the seruice of God, sauing onely he suffered his people to be without a Priest, which could teach them the word of God? What plague did God threaten greater against a rebellious people, then that he would take from them their true Prophets? When were the peoples syns so ripe to procure vengeaunce, as when their Preachers were dum Dogs, & could not barcke: And what I beseech you is our condicio better? Or what be many Ministers of our tyme and Country, other then dum Dogs? Surely, as Ahiah sayd of the people of Israel, so we may say of our Ministers. Haue we not made vs Priestes lyke the people of

1. Timo. 1. 2.

1. Re. 13. 33

2. Cron. 15. 8.

Esay. 3. 2.

Esa. 56. 10

2. Croni. 13. 9.

our

our Countries? who so euer commeth to conse-
crate wyth a young Bullocke, and seuen Rams,
the same may be a Priest for them ỹ are no Gods.
And so surely if we serued Baal, a great number
of our Priests at this day were tollerable. But
if we serue the Lord, what do thei with that func-
tion they cannot skyl of? Let them returne againe
to their olde occupation. And yet thys is but one
euyll, and if it were reformed, yet much styll were
amysse. If I would declare vnto your Maiesty
all the great abuses that are in our Ministerye, I
should leade you along in the spirite, as God dyd
the Prophet Ezechiel: & after manye intollerable
euyls, yet I shall say styll vnto you, beholde you
shall see mo abominations then these.

Ezech. 8. 3 4. 5. &c.

I would first lead you to your Benefices, and
behold some are defiled with impropriations, some
with sequestratiõs, some loaden wt pensions, some
robbed of their cõmodities. And yet behold more
abominacions then these: Looke after thys vpon
your Patrones, and se some are selling their be-
nefices, some farming them, some keepe them for
their Children, some geue them to Boyes, some to
seruing men, a very fewe seeke after learned Pa-
stors. And yet you shall see more abominacions
then these: Looke vpon your Ministery, and ther
are some of one occupation, some of another, some
shake bucklers, some Ruffians, some Hawkers &
Hunters, some Dicers and Carders, some blynde
guides, and cannot see, some dum Dogs and wyll
not barcke: And yet a thousande moe iniquities
haue now couered the Priesthod. And yet you in
the meane while that al these whoredomes are cõ-
mitted, you at whose handes God wyll requyre it,
you syt styl and are careles, let men do as they list.
It toucheth not belike your comunon wealth, and

therfore you are so well contented to let all alone. The Lord encrease the giftes of his holy spirite in you, that from fayth to fayth you may growe continually, til ỹ you be zealous as good king Dauid to worke his wyll. If you know not how to reforme this, or haue so little counsell (as mans hart is blinded) that you can deuise no way, aske counsell at the mouth of the Lord, and hys holye wyll shall be reuealed vnto you.

To reforme euil Patrones, your Maiesty must strengthen your lawes, that they may rule as well hye as low. As Esdras sayd once, so may I saye
1 Esdr. 9.2 now: The hands of the Princes and Rulers are chiefe in this trespasse. If you wyll haue it amended, you must prouide so that the highest may be a frayde to offende. To keepe backe the ignorant from the Ministerye, whom God hath not called to such a function. Take awaye your authorityes from the Bishops, let them not thus at their pleasure make Ministers in their Closset, whomsoeuer it pleaseth them. To stop the inconuenienses that grow in the ministery by other, who say they are learned and can preach, and yet do not, that are as I said dum Dogs, and wyl not barck. Vtterly at the least their gredy appetites, pull out of theyr mouthes these poysoned bones, that they so gredely gnaw vpon. Take away Dispensations, Pluralities, Totquotes, Nonresidences, and such other synnes. Pull downe the court of Facultics, the Mother and Nurce of all such abominacions. I tell you thys before God, that quyckeneth all things, & before our Lord Iesus Christ, ỹ shall iudge the quicke and the dead, in his appearaunce, and in his kingdome: Amend these horrible abuses, and the Lord is on your right hand, you shall not be remoued for euer. Let these thinges alone,

and

and God is a righteous God, he wyll one day call you to your reckning. The God of al glory open your eyes to see hys hye kyngdome, and enflame your hart to desire it.

The third thing that I sayde in this place was to be noted, was of Dauid him selfe, how faithfully he executed that wherunto he was called. The Prophet sayth, He fed them in the sincerity of hys hart, and guided them wyth the discretion of hys handes. An excellent vertue, and meete for kyng Dauid, that was a man accordyng to the hart of God. He knew that obedience was better then sacrifice: and that Gods people were neuer better ruled, thē whē their Princes brought into captiuity their own vnderstāding, and in simplicity of hart were obedient onely to the wisdome of God. He had to good experiēce of his own wisdome, and had tryed it often howe it made hym to rebell: therfore to please God effectually, he walked in his simplicity. O that our Christiā Princes had so great measure of Gods holy spirit, how many and greuous burthens should then be taken from vs, that nowe Christian eyes and eares can hardely beholde and heare? Howe manye synnes should be extinct and buryed, that now vayne policye doth mayntayne and strengthen? The tyme is past, and I wyll say no more.

The God of all mercy, and Father of all consolation, enspire our harts with wysdome, that we may walke before God in our owne simplicitye. That what hys holy word hath spoken, we maye humbly heare, and reason not agaynst it, because of our common wealth. Then shall we end these short and euyll dayes wyth gladnes. And when Christ shall appeare in glory and maiesty to iudge

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the quicke and dead, we shall stande on the ryght hande, in the number of hys Elect: And heare that last and happiest sentence that neuer shall be called backe agayne: Come ye blessed of my Father, and possesse the kyngdome whych is prepared for you, from the beginnyng of the world. The which time the Lord bring hastely vpon vs, euen for hys Sonnes sake Iesus Christ our Sauiour: to whom wyth the holy Ghost, three persons and one God be all honour, and glorye both now and euer.

Amen.